THE PACIFIC

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Reading Room

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PACIFIC
Theological Seminary,

THE SECRET.

What selfishness asked for
Was vain:
What came for that asking
Brought pain.

Heaven s manna in keeping
Was spoiled:
All beauty self-seeking
Hath soiled.
Complacency blazoned,
Dull dross.
No gain came of hoarding,
But loss.

Gain! none save the giver
Receives.
Yet who that old gospel
Believes?
Nor pauper nor beggar
Then be;
Nor niggard of bounty
Most free.

But one way is God-like—
To give.
Then pour out thy heart blood
And live.

THE PACIFIC

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W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley

A NEGLECTED PATRIOT.

There has been some talk in Oregon of late of concerted effort to remove the remains of Colonel Edward Dickinson Baker from Lone Mountain cemetery, San Francisco, to Oregon. Mr. George H. Himes expresses in the Oregonian the opinion that it would not be wise to make such attempt. He says that the place of sepulture was chosen by Colonel Baker's family. Mr. Himes says further: "It should be remembered that Colonel Baker was much more of a Californian than he was an Oregonian. He went to California in 1852 and made his home there until February, 1860, when he came to Oregon for the avowed purpose of being elected United States senator."

Several years ago there was talk in California of a memorial statue of Colonel Baker in some such public place in San Francisco as would make it possible to keep the man's service to the nation prominently before all future generations. It was said then that the legislature would be asked to make a suitable appropriation to that end. Nothing has come of it, though the Portland Oregonian has said often that Colonel Baker would have had a proper memorial long ago if his remains had been resting in Oregon.

We wonder how many of the readers of the Pacific, how many people in California, know much, if anything, about Colonel Baker.

Had it not been for the presence here and the energetic action of such men as Edward Dickinson Baker and Thomas Starr King, California and Oregon might have been led into the secession movement and the perpetuity of the Union thus more seriously threatened.

Edward Dickinson Baker began his political career in Illinois in 1837 as a member of the legislature. He was a state senator there from 1840 to 1844. Then a member of congress and a colonel in the Mexican war.

When he turned westward from Illinois in 1852, feeling that his political career there was ended, he said that he would never again look upon the capitol at Washington unless he went there with senatorial credentials. Feeling, however, a few years later that he could again be of service in the lower house of congress, he sought election thereto in California. Failing in this he went to Oregon in order that he might be sent as senator from that commonwealth. Although his legal residence was for a time in Oregon, he regarded California more as his home and loved the state with all the intensity of his nature.

On his way from Oregon to Washington to take his seat in the senate, at a time when war clouds were threatening, Colonel Baker made a speech in San Francisco concerning a portion of which Mr. Hittell says in his history: "It will survive the English language if that can ever die. It will be repeated, cherished and appealed to until freedom in every form, the most precious triumph of humanity, and the struggle for it, the most sacred of all duties, shall have lost their interest."

In that speech Colonel Baker said: "Where the feet of my youth were planted, there by Freedom my feet shall stand. I will walk beneath her banner; I will glory in her strength. I have watched her in history, struck down on a hundred chosen fields of battle. I have seen her friends fly from her. I have seen her foes gather round her. I have seen them give her ashes to the winds, regathering them again that they might scatter them yet more widely. But when they turned to exult I have seen her again meet them face to face, resplendent in complete steel, and brandishing in her strong right hand a flaming sword, red with insufferable light. I take courage. The people gather round her. The genius of America will at last send her sons to freedom!"

It was with this spirit that Colonel Baker made his way to Washington. Naturally it would be hard for such a man to sit in his seat in the United States senate and not go out and don the "blue." Declining to be appointed general, he went into the field as colonel so as to lead and inspire the troops. In August, 1861, in the full uniform of a colonel, fresh from his regiment, as soldier and senator, he made one of the greatest speeches ever made before that honorable body. Mr. Blaine says of it in his "Twenty Years in Congress": "In the history of the senate no more thrilling speech was ever delivered." And in his sketch of that congress which convened in those dark days in 1861, Mr. Blaine writes: "From the far-off Pacific came Edward Dickinson Baker, as senator from Oregon, a man of extraordinary eloquence—lawyer, soldier, frontiersman, leader of popular assemblies, tribune of the people. In personal appearance he was commanding, in manner most attractive, in speech irresistibly charming. Perhaps in the history of the senate no man ever left so brilliant a reputation from so short a service."

Soon thereafter led into ambush on the field of battle, Colonel Baker laid down his life in sacrifice for freedom.

It was at Ball's Bluff on the 21st of October, 1861, that Colonel Baker, acting as Brigadier-General, crowned his career with one of the most heroic acts of our civil war. In the crisis of that battle his troops were, for safety, commanded to lie down after firing a volley and while reloading; but the colonel himself stood ever erect and uncovered, as calm seemingly as if in the safe recesses of the senate chamber. Abbott, the historian, says concerning that most critical time of that battle: "Colonel Baker, the ardent Christian, the magnanimous man, the eloquent senator, the gallant soldier, was equal to the crisis."

But how was he equal to the crisis? Only by an heroic courage, which, inspiring his troops, made possible the saving of the lives of some but which resulted in the loss of his own life.

It is not surprising when we contemplate his career that Oregon covets his remains and censures California for not honoring him and commemorating his life by a suitable memorial.

CHRONICLE AND COMMENT.

Reciprocity with Canada, it is thought, will double our exports to that country within the next five years and run them up to $500,000,000 within the next ten years. Canada is not a manufacturing country, and needs almost everything that is produced in our factories.

The question of securing Gipsy Smith for a series of evangelistic meetings in San Francisco the latter part of this year is under consideration. It would require $8,000 to finance the project. Several Congregational pastors have expressed doubt as to the feasibility of the plan.

There is talk of the consolidation of the Fifth Avenue Baptist church, New York, and the Calvary Baptist church, of which the Rev. Robert S. MacArthur is pastor. It is located at West Fifty-seventh street. The Fifth Avenue church, from which Dr. Aked has resigned, is located on Forty-sixth street, just around the corner from Fifth avenue. Consolidation with the Madison Avenue church is also mentioned. This church is working on a $300,000 endowment, two-thirds of which has been pledged. It is said that this endowment along with union with the Fifth Avenue church would anchor it in Manhattan forever.

In a recent sermon on "The Neighborhood Church" the Rev. Dr. Sidney Strong of Seattle said: "To load the children on street cars on Sunday morning to take them to other parts of the city for instruction is unnatural. The process is unneighborly. It separates playmates. It encourages phariseeism. It hinders the child later from coming easily and naturally into the membership of the church." The sermon was one of a series in "A Study of Religion on Queen Anne Hill." Dr. Strong said further in that connection: "God has put on Queen Anne Hill more than 2,000 youth from three to eighteen years old, and only one-third of them are in Queen Anne Sunday schools.

The Nashville Christian Advocate expresses the opinion that the world is amusement-mad, saying: "The time was when each night found the majority of the better class of people in their homes; now in many places only the minority of people are found in their homes at night. The majority are at the picture show, the vaudeville, the theater, the card party, and the dance. Home has lost its charm for them. The same may be said of the good book, the instructive lecture, the uplifting concert, the edifying sermon. The taste for the intellectual and social solidities is growing weaker and weaker. The outlook for high literature is not bright. How can we expect the age to produce strong books when people do not care even to read them? How vain it is to expect another Shakespeare when 'Macbeth' is passed by for 'The Girl from Rectors' or for a minstrel show. What right have men to hope for a modern 'Creation' when rag-time music seems to satisfy the highest culture? How can we hope to fill our lecture halls and churches when people, including the children, gorge themselves night after night with sensational stuff which destroys the very capacity—mental, intellectual, and spiritual—for developing a true order of manhood and womanhood?"

Two hundred and fifty thousand Italians came to the United States last year. There are nearly six millions of Italians in this country now. New York is the third Italian city in the world, having 700,000 of that nationality. There are more Italians in Philadelphia than in Venice, and more in Chicago than in Florence. A missionary writes concerning them: "The Italians come to America, attracted by only one thing—the mighty dollar. They want it; they are going to get it. Here is a typical case: An Italian living in three rooms, with a wife, five children, and between fourteen to eighteen boarders. He crowds them in to get their money. His wife is a very sick-looking, over-worked creature. Some good American goes to him, tells him that they will send the law after him. He laughs at the idea. He is the friend of Joe, the policeman. He knows that with a few dollars he can buy the officer out, as he has done many a time. They tell him that he is killing his wife, his children, himself. He laughs again. He is strong as an ox; he wants the money, he is going to get it. One day the man walks into a mission and the power of Christ works on his heart. He becomes a new man. The center of his life is no more a big $, but is the glory of God. He goes on, sends out his boarders, cleans house, dresses his wife, sends his children to school and goes to work. He has found himself. He lives for others; heaven is in him and he trys hard to change bad conditions around him. This happens over and over again in our missions."

ACTION OF FIFTH AVENUE BAPTIST CHURCH ON DR. AKED'S RESIGNATION.

A church meeting held in the chapel of the Fifth Avenue Baptist church March the 15th accepted the resignation of the Rev. Dr. Charles F. Aked by a two-thirds vote. An anticipated motion by the pastor's friends asking that the resignation be withdrawn was headed off by Dr. Aked, who sent a veto. About 200 members of the church were there and Rev. Addison Moore, assistant pastor, acted as moderator. He read Dr. Aked's resignation and declared the meeting open. Trustee Colgate Hoyt said. "I am authorized to say from Dr. Aked, whom I saw this afternoon, that while he appreciates the kindly feeling as evidenced by those who would have him withdraw his resignation it is his personal request that no such vote be taken." He then proposed the following resolution:

In view of the compelling reasons for his resignation given by Dr. Aked in his statement to the church on Sunday morning, March 12, and in view of his further statement that it would be kind to him to act upon his resignation as early as possible, be it resolved, notwithstanding our feeling of warm friendship for him, our high regard for his abilities as a preacher and our regret at the prospect of severing the pleasant relations which have existed since his coming among us, that the church accede to his request and that his resignation be and hereby is accepted to take effect on April 9, 1911, being the close of the fourth year of his ministry with us.

"I think that it is in the best interests of the pastor and the church that the resignation be acceped," said J. K. Shaw, seconding the resolution. "Dr. Aked's resignation is based on conditions that cannot be changed and a difference of ideals makes any other action on our part unsuitable." A vote was taken and Dr. Aked's resignation was accepted by a little more than two-thirds majority.

John D. Rockefeller, Jr., proposed the following to be engrossed and presented to the retiring pastor:

Whereas, Rev. Charles Frederick Aked, D. D., has resigned the pastorate of the Fifth Avenue Baptist church,

and, whereas, the church has with deep sorrow and genuine regret accepted his resignation, be it resolved, That we hereby express to him our gratitude for the untiring devotion with which he has ministered to us, our sincere appreciation of his eloquent and efficient labors on behalf of peace, liberty, righteousness and the unbuilding of the Church of the Living God, our unbounded admiration for his Christian character, his brilliant mental gifts, his broad sympathies aud our confidence in him as a great moral leader and spiritual guide.

NOTES ON JAPAN.

Chas. R. Brown.

II. The Good Cheer of the Japanese.

The people one sees and meets in Japan are a happy people. The corners of the mouth are turned up, not down. The habitual clothing of the face is a smile rather than a frown. The three American babies in the first cabin going over cried more than all the thirty Japanese babies in the steerage put together.

This is partly temperamental and partly because they have schooled themselves to derive pleasure from simple and inexpensive materials. The elements of enjoyment are therefore more commonly and steadily present with them than would be the case with those whose happiness depends upon a more stimulating environment.

The housekeepers are made happier, I am sure, by the fact that the conditions of home life with them are so much simpler than with us. They accumulate no such embarrassing amount of bric-a-brac to collect dust and become the despair of the tidy housekeeper. In a well-appointed Japanese room there will be but one or perhaps two well-chosen vases, a single kakemonos and possibly no other article of ornament. They do not clutter up their houses with the bewildering array one finds in a well-to-do American home.

They are simplicity itself in the furnishing of their homes. They have no chairs or sofas—they sit on the floor. Thy have no tables—they eat on the floor. They have no bedsteads—they sleep on the floor. Of furniture, as we ordinarily use the term, there is next to none in the Japanese home. The floor is covered with clean squares of matting and they are kept clean by the fact that people leave their shoes at the door, not tracking in the street dust. When we were entertained in Japanese homes, or were calling, we always left our shoes at the door and spent the time indoors in our stocking feet. One quickly becomes accustomed to it and it certainly is more sanitary.

When we were in Kyoto we dined with a wealthy Japanese family. When we entered the dining room the company was seated in a circle on the floor. Each guest had placed before him a low service table some six inches high on which his portions of food were placed. We ate with chop-sticks. The dinner was made up of some twelve courses; two soups, one at the beginning and one at the middle of the meal; raw fish—which startled us at first, but why should an American accustomed to eat raw oysters, swallowing them bones, feathers, internal economy and all, halt at the edible portion of a clean fish served raw; a course of cooked fish; two courses of eggs coked in different ways; a course of lily roots, one of rice, one of mushrooms, one of beans, and another of some green vegetable like our spinach; then a desert made of bean paste, strawberries, ice cream, sweets of various sorts. It was all strange and our position on the floor and the chop-sticks made us awkward enough, but the gracious kindliness of the hosts made it a happy evening to be marked ever with a white stone in our social experiences.

In greeting another the Japanese are not content with a hasty nod or a snippy little bow. They stop, and placing their hands upon their thighs, they bow low in stately fashion from three to a dozen times. The uniform courtesy even among the lower classes helps to lubricate the wheels of life and make the entire machinery of existence run more smoothly.

One of our missionaries advances this theory to account for the extraordinary courtesy of the Japanese. When an American child is born he spends much of his time alone—at any rate he is in a baby buggy or in a crib or in some way out of immediate contact with the movements of mature life. When a Japanese baby is born he is tied at once and for the whole day on the back of the mother or an older sister or a nurse. He is constantly with people. When this elaborate courtesy is being performed he is not only present but tied on the back of some one who is sharing in the bowing. Thus he experiences all the motions of true politeness. In that way he becomes so accustomed to it that it is ingrained and before he reaches the age of conscious choice, the necessary relations which make politeness instinctive are established in him and he is courteous without even thinking of it. I offer this explanation for what it is worth and personally I think it is worth a great deal.

The ready courtesy and the desire of the Japanese to please makes against a George Washington-like habit of veracity. Their sense of fact is less keen than that of some other nations. Their wish to tell you what you want to hear, rather than the exact truth in the matter, interferes with that habit of speaking the truth which seems to us so necessary for social intercourse. If the forces hinted at in the narrative about Ananias and Sapphira were in active operation in Japan I fear the death rate might be exceedingly high and the actuaries would have to revise their mortality tables before the life insurance companies could use them for doing business in that smiling country. This moral deficiency is due less to any malicious desire to deceive than to that desire to please and make all hands comfortable, by telling them what they desire most to hear, which is so characteristic of the Japanese.

DR. DIXON TO GO TO THE METROPOLITAN TABERNACLE.

This country will give one of its preachers to London in return for the several brought over from that country recently. The Boston Transcript, under the caption "Vale Dr. Dixon," comments as follows:

"Probably the sermons of Rev. Amzi Clarence Dixon, D.D., will never be published in thirty-seven—or was it seventy-four?—volumes, like those of his distinguished predecessor, Rev. Charles Haddon Spurgeon; but we note with pleasure that that regrettable possibility has not unfavorably influenced the people who attend the London Metropolitan Tabernacle. They have called Dr. Dixon, who is really not so bad as he sounds; Dr. Dixon, who wears both ears open, not to say up, has heard and responded; and if London newspapers are susceptible Dr. Dixon's printed output in the course of a year may easily

surpass that of Mr. Spurgeon. It will not be embalmed in fat 12mos, but it will get there just the same, as Dr. Dixon himself might express it; and if, a year hence, the name of Dr. Dixon is not a household world in London, it will be because all the megaphones have been plugged, all the linotypes put out of adjustment, and all the phonographs supplied with broken records.

"'In theology,' wrote a student of Mr. Spurgeon, some years after the decease of that excellent gentleman, 'he was a pronounced Calvinist, in Biblical science an extreme conservative, in policy an open communion Baptist, in politics a Liberal Unionist, in all things independent.' This was fairly comprehensive, for Mr. Spurgeon; but, though we of Boston feel that we know Dr. Dixon pretty well, we would hesitate to summarize him for London in twenty-eight words. If we were driven to the effort we might perhaps fall back upon the Spurgeon terminology and say that in theology Dr. Dixon is a pronounced Dr. Dixon; in Biblical science, an extreme Dr. Dixon; in policy, an open communion Dr. Dixon; in politics, a Liberal Unionist Dr. Dixon; in all things, Dr. Dixon. London may have great joy of him, if and when it comes to comprehend him. And we are consoled in losing him."

THE DISTRIBUTION OF RELIGION IN AMERICA.

Rev. E. Lyman Hood, Ph.D.

Nearly twenty years ago, there appeared in the "Nineteenth Century" an aticle entitled "The Distribution of Ability in England." It received very wide recognition and provoked much intemperate criticism at the time. Henry Cabot Lodge, not long after, published in the "Century Magazine" a similar paper in which he gave a very thorough analysis of the sixteen thousand names found in the "Encyclopedia of American Biography." This also was given very wide publicity and prompted remark, hostile and eulogistic, in many periodica's. The results of the study were indeed startling. It showed conclusively that Massachusetts had made the largest contribution of any commonwealth to the ability of the United States. Among the several races, the French Huguenots, comparatively, had won the highest renown; though Great Britain contributed three-fourths of the ability furnished from outside sources. The Middle States, the West and the South were conspicuous by their apparent inability to provide leadership in the various walks of life.

A study of religion upon the above plan is equally interesting and surprising. Such analysis, from time to time, will indicate the momentous changes taking place from age to age. The earliest explorers were from the proud empire of Spain. For one hundred years, the colonization and evangelization of America were Roman Catholic. With zeal and enthusiasm, which knew no sacrifice, these pioneers of the Pope and the King swept across the entire Continent. But the tragic outcome of it all passes faint expression. A distinguished historian of the Papal Church has written, "It was a glorious work, and the recital of it impresses us by the vastness and success of the toil. Yet, as we look around today, we can find nothing of it that remains. Names of saints in melodious Spanish stand out from maps in all that section, where the brave monk trod, toiled and died. A few thousand Christian Indians, descendants of those they converted and civilized, still survive—and that is all."

We have seen that for a full century, the language, the religion, the civilization of the European settlers in America were Spanish. But a second mighty wave of human life and effort was to follow. It came from France—Cartier, Champlain, La Salle were the forerunners of a great army of discoverers, who overspread the North, as the Spanish had conquered the South. Any church historian, at that time, would have predicted with the utmost confidence that America was to be French in race and language, Roman Catholic in religion. Bancroft tells us, in speaking of this period, "dividing the Continent into twenty-five equal parts, the French claimed and seemed to hold firmly in possession twenty parts, the Spanish four parts, and the English one part." The imperial grandeur of these plans of the French, even now, compel admiration. They were masters of all the region now known as Canada, the entire Great Lakes and the vast Mississippi Valley. Quoting again the Roman Catholic historian, Bishop O'Gorman: "As a dream when one awaketh, the magnificent vision of empire, spiritual and secular, which for so many generations had occupied the imagination of French statesmen and churchmen, was rudely and forever dispelled." The most extraordinary growth of Romanism, which we have witnessed in America, in our own day, is the fruitage of another sowing.

A third chapter in American christianity began with the coming of the English-speaking peoples from Great Britain. They also brought their language, their religion, their civilization with them. But they brought something more, which both the Spaniards and the French had left behind, namely, their wives and daughters—their homes. Nor did they come as the earliest pioneers, seeking primarily worldly betterment; but, rather religious liberty and spiritual enrichment. Again the star of empire led westward, and ever westward, until the vast continent was occupied and possessed. It was a migration such as the world had scarcely known before. And the result was a civilization that has no equal in any land or age.

America has become the laboratory for testing, analyzing and classifying the cosmic religious forces of the world. It is a melting-pot into which apparently flow the diverse elements, which make up the moral and spiritual life of mankind. The official report of the recent census, compiled by the Government, has lately come from the press. In it we find there are now one hundred ninety separate and distinct religious denominations in our land. In addition, there are about the same number of organizations, which defied classification; and, therefore, could not be placed in any one of the above denominations. A careful study of these two large volumes incites absorbing interest.

The population of the United States, not including the Philippines, Porto Rico, Hawaii and Alaska, exceeds ninety millions. Of this total about forty percent, or two-fifths, are members of churches. The largest proportion is found in New Mexico—almost wholly Roman Catholic; and in Utah, largely Mormon. Because of the marvelous growth of Romanism, in recent years, it is now in the majority in a dozen States. The strength of this communion is to be found in the northernmost tier of commonwealths, from ocean to ocean, in Louisiana and the Southwest. It is weakest in South Carolina. The Methodists are found in greatest numbers in the southeastern portion of our country; and are comparatively weak in the Rocky Mountain region. The Baptists have also developed their greatest strength in the Southeast; and are weakest in Montana. Presbyterian influence is the strongest in the North Middle States, where they were the first settlers. They have few churches in New England, the smallest number in Vermont. The twenty Lutheran sects abound in the North Mississippi Valley; and have now taken first place, where Roman Catholicism was at one time the stronger. Indiana is the stronghold of the United

Brethren; Maryland of the Methodist Protestants. The several Reformed Churches have Pennsylvania as a center; but are distributed over a very limited area. The Dutch Reformed was one of the first to be established in America; but, from the beginning, has manifested little home misisonary interest. Of the Protestant Episcopalians, it can be said in general, they are weakest in North Dakota; and have their greatest strength relatively in Nevada and New York. One-tenth of their membership is in the diocese comprising the city of New York.

Congregationalism has suffered such great losses relatively it is no longer first in any State of the Union. If the Roman be excluded, our communion is first in Connecticut, Massachusetts, New Hampshire and Vermont; in Maine, the Baptists exceed us, and we are second. Outside of New England, the membership of the Congregational churches is proportionately stronger in South Dakota than elsewhere, being in the fourth place, as in Rhode Island and Wisconsin. In California, our denomination is fifth, exceeded by the Roman Catholics, Methodists, Presbyterians and Baptists. In West Virginia, Arkansas, Virginia, Kentucky, South Carolina, Mississippi and Delaware the churches of the Pilgrim Faith are almost unknown. Because of the extraordinary immigration from Southern Europe and Canada, bringing unexpected strength and multitudes to the Roman Church, the signs of the times indicate that Congregationalism must look to the great Central States for future growth and power.

Sectarian nomenclature, owing to the irrational schisms and divisions in American Protestantism, has been forced to curious and provoking phraseology. One, with sixty-two organizations, calls itself the Churches of God in Christ Jesus. Another, organized by a negro cook in a Pullman diner, with two thousand followers, bears the name, the Church of God and Saints of Christ. In passing, it is to be noted that this leader, W. S. Crowdy, claims the gift of prophecy by the will of God, and also the power to perform miracles. A sect with twenty-five thousand members is entitled, The General Eldership of the Churches of God in North America; another, The Church of the Living God or Christian Workers for Friendship. Massachusetts, which has always proved a very fertile soil for religious fads and freaks, is the center of a movement with one hundred and thirty-three churches named, The General Convention of the New Jerusalem in the United States of America.

The cities of our land show marvelous growth in population and influence. The Holy Eastern Orthodox Church, which has made the greatest gain in the past ten years, is found almost wholly in large centers. And the Pope of Rome wields his sceptre over twice the number of church members in our cities of all the Protestant bodies. In country districts, however, the Greek and the Roman branches have considerably less than one-third as many as the Protestants. Nine-tenths of the Hebrews are to be found in cities; and the Episcopalians are the only Protestant body that has a majority of its members in the cities. The shifting of population, from country to city, has brought urgent problems to all creeds. The change has been favorable to the growth of some, unfavorable to others. Congregationalism, in this period, has gained from twenty-five to thirty per cent in the large cities.

In the Protestant membership of great cities, the Methodists lead in eleven. The Baptists lead in a very few; Boston having eighteen thousand Baptists to twelve thousand Congregationalists. Memphis is the most Protestant city in America; Fall River, the most Roman. St. Joseph has the smallest proportion of church members. In San Francisco, three-fourths are members of the Roman Communion; then follow the Presbyterians, the Methodists, Lutherans, Eastern Orthodox, Episcopalians and Congregationalists in order. In no large city in America are the Congregationalists first or second. In Providence we are third, exceeded by the Baptists and the Episcopalians; in Boston, Cleveland and Denver fifth; in Minneapolis, we take the sixth place.

The Negro, in his church life, manifests his racial characteristics. He is more religious than his white brother and has forty thousand churches, costing sixty millions of dollars. More than one-half of this strength is Baptist; Georgia being the banner State with over one-half million immersionists. In four American Commonwealths, there are no African organizations, namely Idaho, Vermont, Nevada and North Dakota. Notwithstanding the sixteen million dollars expended upon the race by the missionary agencies of the Pilgrims, there are only two hundred Congregational churches among them with twelve thousand members. Eight of these churches only are self-supporting.

To provide for the spiritual needs of the thirty-five millions of communicants in our land, there are one hundred seventy thousand ministers. More than one-half of the number belong to the Methodist and Baptist denominations. The average salary is now about six hundred dollars. The expenditure of money indicates wide diversity of purpose. For instauce, the Seventh Day Adventists have more money invested in their sixty-four sanitariums than in their one thousand church edifices. They have also gone very extensively into the printing business, having twenty-two publishing houses with assets of over a million dollars. Nevertheless, a billion of dollars has been spent upon the church buildings and parsonages of the Protestants. The debts of these churches amount to fifty millions. In the nearly two hundred thousand structures, used for religious purposes sittings are provided for sixty millions; or, in other words, two-thirds of the American people could find seats in the worship of the sanctuary.

The distribution of religion in the United States has had momentous influences upon education. Yet more than one-fourth of the churches have no Sunday-schools. Pennsylvania, not only has the largest number of post-offices, but the largest number of Sunday-schools. In some of the rural districts of the South not half the churches have schools. The growth of the public school system has had much to do with the distribution of education. All regions of the country have their own schools of varying grades. The private school is no longer much in evidence. The parochial school, save among the Romanists, is not popular. The so-called academy has been quite generally replaced by the public high school. In the same manner, the State universities are encroaching more and more upon the denominational colleges. The secularization of educational institutions, originally founded and sustained by the churches, has gone forward with leaps and bounds during the last decade. The generation now closing has witnessed a most extraordinary development in the agencies or auxiliaries of the churches. But the Christian churches themselves have not developed proportionately. Intensive, not extensive work, is the call of the hour in American Christianity.

In the development of ability and religion, no other communion has given itself so unsparingly as Congrega-

tionalism. She has everywhere and always been the mother of schools and colleges. Several of these have grown to be among the greatest universities of the land. Her evangelists—Mather, Edwards, Finney, Moody—have been leaders in the spiritual awakenings. With unmeasured catholicity and unrecorded charity Congregationalists have ever been willing to spend and be spent that the sons and daughters of America might be prepared for increasing usefulness. Unselfishly, with no thought of their own advantage or aggrandizement, have our people established schools, founded colleges and maintained theological seminaries. In some things we have failed; in others, we have not excelled; but, as seekers after truth, and teachers of righteousness, Christ being our one Master, we, grateful descendants of the Pilgrim Fathers, have won, by willing sacrifice and patient endeavor, worthy recognition and an honored place among the blessed sisterhood of the churches of Christ.

Atlanta Theological Seminary, March 7, 1911.

AN OUT-IN-THE-COUNTRY SERMON.

W. N. Burr.

"Well, what shall it be next Sunday?"

Sometimes when a minister, looking towards next Sunday's sermons, ask himself this question, he finds himself confronted by the mere matter of choice, as several shadowy sermons seem hovering about him, waiting for development and delivery; and sometimes he wishes he might be having that experience, but instead not the shadow of a sermon seems in sight.

Once upon a time an out-in-the-country minister stood at his study window looking out, with next Sunday coming nearer every minute, and no definite sermon material in view. Over on the school-grounds opposite, the boys were playing ball. Jack Jones was at the bat. The ball came in from the pitcher straight and true, the bat took it square as a die, and Jack was off for a home run. The man over in his study was "all interest." "Make it, Jack, make it!" he was saying aloud, "with no one near to hear him,"—"run, boy, run!—so run that you may obtain!"

With that the minister had his text, and his sermon came rushing in, and the next Sunday the people out there in the country had a sermon on "Good, healthful games, and the Christian life."

There were boys in the audience, and he told them something of the Olympic games, and then said:

"Now, the greatest fun in a contest of strength or skill is—to win. What would you think of a fellow who would enter a contest and **not** go in to win—just pretend, perhaps, to do a litle something at it but put no heart into it, just act as if he were half-asleep, and didn't care anything about winning, anyway. No good, red-blooded fellow cares to have a "half-asleep" for competitor in a race. We want to run with fellows who will make us do our very best if we beat them. Who cares to play crokinole with a chap who won't try, but who just snaps the disks around any old way, and never tries to hit anything?

"But there are lots of people in this world who are playing the game of life in just that way. They never seem to think of such a thing as playing towards a goal, but they just drift along and try to get along in some easy way, like a chump on the ball-ground who hasn't grit enough, or ambition enough, or stamina enough to get in and try to knock a good solid ball away out into the field, and make a home-run before the other fellows can get the ball in.

"It is always the fellows who are in the game to win who **do** win, and who get the most out of the game—whether it is baseball over on the school ground, or crokinole over at the parsonage, or the Olympian games, or the game of life, or the Christian race. Not all who go in to win **do** win the highest prizes, but they get more out of the game, whether they win the prizes or not, than if they had never tried to win. It is a great deal better to try and to fail than never to have tried at all.

"But we must remember there is a difference in races. Some of them are carried on in a most unworthy way; and some are as innocent as little children; and some are not bad, perhaps, but don't amount to much; and some put one's powers to a pretty severe test and bring out what there is in him if there is **anything** there; and some are life's highest, noblest activities. So we are obliged to chose sometimes between this and that.

"And sometimes we may find that there are races that we cannot enter—the requirements are beyond our powers. There are fellows who are not physically fitted for the tough work out on the athletic field. But that does not mean that there is nothing for them to be doing for themselves. There is plenty of good gymnasium work for them. Let the fellows who are fitted for it take the heavy athletic honors, but let the lighter men do their level best with what they **can** do in the gymnasium. Undertake that to which you are likely to be able to measure up, and then go in to make a winner of it. There is a right and a wrong way of doing a hod carrier's work. One man will plow, and it amounts to little more than surface scratching. Another will plow and make his plowing count. It gets down into the ground and stirs things up. And so it runs through all that we are called upon to do. It isn't so much the job as the way we do it, that counts. And—it isn t so much against us if we fail, as it is if we don't try to reach the highest possible point of excellence. Mr. Lowell struck the nail squarely on the head when he wrote:

'Not failure, but low aim is crime.'

"Now it was something along this line that the Apostle Paul's thought was running when he wrote the words of our text. 'So run that ye may obtain.' That is, go in to win. Don't be a 'stand-around,' nor don't care sort of a runner, but brighten up, put forth your powers, exert yourself, get your mind on the goal, and **run**, bending all your energies on winning, if possible. That was the way the Great Apostle preached to Christians in his day, and no doubt he would be preaching the same thing if he were standing before modern audiences. The boys who play ball over on the school ground go in to win, every one of them. They don't go in, and then go wandering off all over the country with their backs to the game. So people who enter the Christian life should go in to win, to make of themselves the best Christians possible. And they should put all their powers into it—physical, social, mental, spiritual. No man ever wins anything in the Christian race who professes to 'enter' but who doesn't do much at it. And it is also true that no person ever wins much of a prize in the Christian race who makes a great flutter with his spiritual wings, but who neglects to train and make consecrated use of his physical, social and intellectual powers.

"And that brings us face to face with the fact that a runner in the Christian race, as in any other, needs training. One reason there are so many professed Christians who are just 'stand-arounds' most of the time, hardly in

the race at all, is that they refuse to put themselves in training. They just sit around on the edges perhaps looking over into the pasture lands of worldlings who have not even professed to enter the Christian race, and—well, they never get anywhere in the Christian race because they 'enter' but refuse to 'train.'

"Now, the Christian life training school is the church. And I want to take a moment's time here to hold attention to that fact. There is an idea floating about among the people that a church member must be just about perfect in his character—that is, he must not have any **temper** nor anything else about him that is of the earth, earthy; and that he must be pure and sweet and strong—a perfect saint in every sense—before he is fit to join the church. But the church is not a band of perfect people, it is a training-school for runners in the Christian-life race. We go into the church to **learn how** to run the race that is set before us, to get in touch and to keep in touch with Christian thought, instruction, activity. One does not wait until he knows all he ever can know before he goes to school, he goes to school to be taught some things. One does not wait until he has perfected himself in character, or developed as much Christian character as he ever can develop before he joins the church; he enters the church for help in Christian development, for training.

"The question for one to be asking himself when trying to decide whether to unite with the church or not is **not** 'am I strong, and pure, and true, am I good enough, have I attained, so that there is no danger of tripping and falling down—that is not exactly the best question one can put to himself, but this is better: 'Do I want to enter this race to do the best I can, with all the help I can get, to win the highest place in Christian understanding and character that **I** can?'

"Jesus Christ has given to this world the best thing that ever came to it from any source. There is no enterprise, no activity, no pleasure, no interest in all the world that is worth so much to it as that kingdom which Jesus came and opened up, calling upon men to give themselves to it, and to its interests. And the church is the training-school for that kingdom.

"Every thoughtful person ought to be asking, 'What is **my** relation to Jesus Christ, and to the life that He came to teach men to be living? What am **I** doing with Jesus Christ, and with the plan of right living that He has given to the world?' The primary question is not one concerning the church. The whole matter must first be reduced to one's attitude toward Jesus Christ—'do I want **Him** to control my life; do I want to give myself in loving, hearty service to Him; do I care for Him at all; and do I want to be identified with Him as one of His followers?'

"If one is ready to answer these questions affirmatively —'yes, I **do** want Jesus Christ to control my life; I do want to join forces with Him,' then one ought to face seriously the matter of entering the Christian-life training school, which is the church.

"And the younger one is, the better. There is a place in the Christian-life training school for the boys and the girls as well as for the older folks. It is a good thing to get in early, and to get well in training before—well, before the **evil** days come when one will be saying 'I have no pleasure in these things.' One gains a good deal by doing a good thing as soon as possible.

"Enter for the Christian-life race. Go in to win. Put yourself in training. See to it that your physical, social, mental and spiritual powers are all trained for this race.

"Wherefore, seeing that we are compassed about with so great a cloud of witnesses—lookers-on who may be influenced to enter the race themselves if they see us running well—let us lay aside every hindering weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and the finisher of our faith."

La Canada, California.

SAMUEL MARTIN FREELAND.

The Rev. S. M. Freeland, widely known from the Atlantic to the Pacific for splendid service in the gospel ministry, passed into the life beyond from the home of his daughter, Mrs. Frank L. Curtis of Seattle, on Monday, March the 13th, at the age of 79 years.

Mr. Freeland was born in Philadelphia November 23, 1831. He was graduated from Yale in 1857, and studied theology at Andover and at Yale, entering the ministry in 1861. Among his pastorates was one of ten years at Detroit, Michigan. Later he was with the Eliot church at Newton, Massachusetts, and the Tompkins Avenue of Brooklyn, New York. After coming to the Pacific coast in 1890 he took no permanent work, but supplied a large number of churches for such periods of time and so admirably as to render in the next fifteen or eighteen years as excellent a service as if engaged in more stated work. The first service of this kind was at Port Townsend, Washington, where the present writer came into close association with him in the home life which started a friendship which will be endless.

Next came the nine months' service with the First church of San Francisco, which led a few years later to the calling by that church on his recommendation of the Rev. Dr. George C. Adams, whose fourteen years there will ever be a blessed memory.

For about a year between the pastorates of Dr. McLean and Mr. Brown Mr. Freeland was with the First church of Oakland, and all in all Plymouth church, Seattle, had his helpful service down through these twenty years on the coast such periods of time as taken together aggregate more than two years.

Among other places of service were: Tacoma, Spokane, Portland, Salem, Forest Grove, Berkeley, Los Angeles, Tucson, Arizona; and Pueblo, Colorado.

At all of these places considerable time was spent and service rendered in tiding over between pastorates which will make those with whom he came in contact remember him ever lovingly.

In many other places supply work was rendered for brief periods of time, and his life thus impressed on a large number of other lives.

Ever a firm contender for what he regarded as the right, Mr. Freeland was one of the tenderest of men, and all who knew him intimately will feel that the world is lonelier because of his departure. His last illness was not of long duration—about three weeks. On Sunday evening, March 12th, he became unconscious, and passed away the following evening without regaining consciousness except for a few seconds.

At the funeral services, in accordance with his frequently expressed wish, there were no remarks. Dr. Van Horn offered prayer and Dr. Temple read a portion of scripture. "Crossing the Bar" was sung by Mrs. Whittlesey. The services were in Plymouth church. The body was cremated. Mrs. Freeland entered into the other life

about four years ago. After her departure Mr. Freeland had an impression at times that she was near him, influencing him—somewhat as in the days together here on earth thought seemed to leap from mind to mind in silent, subtle way.

While Mr. Freeland did not, so far as we know, accept as credible any of the oft-asserted messages from the spirit world to this world, nor cherish the thought that the time would come when such communication would be established, it was believed by him, if we mistake not, that it is given to our loved ones beyond to get information concerning us who remain here below.

If then, dear friend, it is given to you to know through any other who enters the sphere you now inhabit, or in any way, what we write down concerning you, forgive us for disobeying your injunction, several times given, to say nothing concerning you except to chronicle your departure. We could not let you go out that way—after coming into so many lives here on the coast in the loving, helpful manner in which you have come! We shall miss ever so much your counsel—always so tender and loving even when you thought us in the wrong!

SOME CITY CHURCH PROBLEMS.

Considered in the Light of Dr. Aked's Experiences.

The Providence Journal says that Dr. Aked's experiences call renewed attention to the difficulties that beset churches and clergymen in New York, and continues:

"The problems of the country church have been discussed in recent years with vigor and persistence, but the problems of the city church are no less serious. In spite of the elevated road and the subway, distances are almost prohibitive in New York, at least from the point of view of the ecclesiastical organization. The trend of population is up-town, into the Bronx, beyond the East and North rivers. The business districts are invading the old residential sections, dispersing the one-time compact parishes. A metropolitan church may now have members as far scattered as those of the church in the remote country districts, where the congregation is made up of farmers and their families who are forced to drive several miles on the average, and whose motley conveyances may be seen any Sunday morning in monotonous row under the church 'sheds.'

"Dr. Aked has keenly felt the difficulties attaching to his post as pastor of the Fifth Avenue Baptist church. He has hoped, in lieu of the compact parish of former years, to surround himself with a great body of listeners every Sunday—persons drawn from here, there and everywhere. His gifts as a preacher are remarkable. It has been said that at his best he has no superior as a finished orator in the American pulpit today. He possesses magnetism and force. He is versatile, persuasive, in his early prime. Presumably if he were in charge of a church with sittings for two or three thousand persons, instead of six or seven hundred, he could fill it week after week. As for the pastoral opportunities of such a church, that is another question; as for Dr. Aked's own qualifications outside the pulpit there may be some difference of opinion. But the problem that presents itself to the Fifth Avenue Baptist Church is one that many another church in New York has had to face. What shall it be? The meeting place for a comparatively few who wish to worship and hear the Word of God in modest and peaceful circumstances, or a rallying point for great throngs, transient or otherwise, which, to echo one of Dr. Aked's deacons, may be largely composed of people who desire to hear a popular preacher one Sunday and go to a moving-picture show the next?

"Some New York churches have endeavored to solve the problem occasioned by the emigration of their congregations by following them up-town. But the intervention of Central Park makes such a disposition of the case difficult. Possibly this problem would be diminished in seriousness if there were a systematic planning of city parishes well in advance, leaving large areas in different sections of the city to individual churches, so that practically no worshiper would be forced to cross the park. But Dr. Aked's idea seems to have been not to go far from the present site of his church, which is on Forty-sixth street, just around the corner from Fifth avenue. The trustees, on the other hand, have been unwilling to invest two million dollars, as proposed, in a site and building in view of all the existing uncertainties, among which has had to be reckoned the state of Dr. Aked's health."

A HINT.

If you should frown, and I should frown,
While walking out together,
The happy folks about the town
Would say, "The clouds are settling down
In spite of pleasant weather."

If you should smile, and I should smile,
While walking out together,
Sad folks would say, "Such looks beguile
The weariness of many a mile
In dark and dreary weather"

THE SUNDAY SCHOOL ATTENDANCE CAMPAIGN IN NORTHERN CALIFORNIA.

The bulletins in the Sunday school attendance campaign have been issuing now three months. Perhaps the schools will be interested to know that many words of high appreciation of the effort have been coming. It has enabled the schools to discover their place with reference to other schools and to know from the figures what they have been doing in comparison with other schools, larger and smaller. One of the highest values I see is the development of a sense of solidarity among our Congregational schools. In itself, this campaign for improved attendance is well worth while, I am sure, but I confess that I have an ulterior motive which makes it doubly worth while, for upon the increased interest and responsiveness of our schools to this correspondence from the central office, I am hoping to prosecute a campaign for increased efficiency. I add a letter which has just come to hand from Miss Morgan, the superintendent of our school in Santa Cruz, which explains itself and will give suggestions to other schools:

"May I as a Sunday school superintendent express to you my appreciation of the attendance bulletin that you are sending out? It is proving of great interest in our school. I have arranged a further tabulation of the figures which I think will make the bulletin still more helpful. No doubt you have thought of this yourself. Enclosed you will find small copies of three large posters which I shall have in our Sunday school room this coming Sunday. I have taken the ten largest schools. This includes Santa Cruz. The first gives the rank according to enrollment the sec-

ond, according to average attendance, and the third, according to percentage of attendance. I found great encouragement in the work when I found that our Sunday school was outranking schools where officers could devote all their time to the work. Perhaps other schools may find encouragement and stimulus to greater effort should they also make the comparison. Perhaps through this they may discover that they are carrying much dead wood. Thank you for the help you have given me by this bulletin."

Rank According to Enrollment.

1.	Oakland, First	974
2.	Oakland, Plymouth	330
3.	San Jose	274
4.	Oakland, Fruitvale Ave.	264
5.	Alameda	263
6.	Oakland, Fourth	260
7.	Lodi	256
8.	Berkeley, North	250
9.	Berkeley, First	223
10.	Santa Cruz	216

Rank According to Average Attendance for February.

1.	Oakland, First	600
2.	Oakland, Plymouth	275
3.	Berkeley, North	185
4.	San Jose	176
5.	Santa Cruz	175
6.	Oakland, Fruitvale	173
7.	Alameda	166
8.	Oakland, Fourth	156
9.	Berkeley, First	146
10.	Lodi	144

Rank According to Percentage of Attendance for February.

1.	Oakland, Plymouth	83 per cent.
2.	Santa Cruz	81 per cent.
3.	Berkeley, North	74 per cent.
4.	Oakland, Fruitvale	65 per cent.
5.	Berkeley, First	65 per cent.
6.	San Jose	64 per cent.
7.	Alameda	63 per cent.
8.	Oakland, First	62 per cent.
9.	Oakland, Fourth	60 per cent.
10.	Lodi	56 per cent.

MILES B FISHER.
Supt. C. S. S., and P. S.

LET US FORGET.

Let us forget cares that corrode,
Let us drop off our weary load.

Let us forget the grudge we owe,
By kindly deeds subdue the foe.

Let us forget the selfish deed,
The selfish man receives his meed.

Let us forget the world of strife,
The daily struggle there for life.

Let us forget ourselves, our sorrow,
The sun will shine for us tomorrow.

Let us forget that some are base,
And learn to love the human race.

—Delia Hart Stone.

Among the Churches.

CALIFORNIA.

Avalon.—The Rev. M. A. Martin has been called for another year and the salary increased from $900 to $1,000.

Lincoln.—Eight persons were received into the church Sunday, four by letter, two on confession and two on reconfession.

Sonoma.—Rev. A. B. Roberts of Ferndale has accepted the call to the pastorate in Sonoma, and will enter on the work at once.

Ferndale.—The Rev. Elmer Chapel of Neponset, Illinois, has been called to Ferndale, and is expected to reach the field and take up the work at once.

San Francisco, First.—A telegram from Dr. Aked announcing his acceptance of the call recently given him was read at the service last Sunday morning.

Oakland, Plymouth.—An attractive circular has been issued which shows the aims of the church toward making a "Plymouth Center." It says in part: "This community needs a social and athletic center for the life of its young people, something in the way of a club-house under wholesome auspices which shall provide sane amusement and contribute to the upbuilding of the highest type of character. Plymouth church and Sunday school have entirely outgrown their present equipment. We propose, therefore, to expand both the plant and the work into "Plymouth Center," a central meeting point for the social and athletic as well as religious needs of this part of Oakland. This is a community enterprise. Such an institution will have value, not merely to those who already belong to Plymouth church, but to all who live or own property in this community. It will make the community a more desirable place of residence and a more attractive place in which to bring up children." A floor plan of the proposed building is given, and it is stated that forty men have been selected to go out and secure pledges to the amount of $25,000. If the needed money is pledged to be paid in installments during two and a half years a parish house will be built on Piedmont avenue with bright lights and windows looking into attractive reading and game rooms, open every night in the week. The roof will be equipped with a running track and other outdoor gymnasium apparatus. The gymnasium, with its stage and kitchen in connection, will be available for amateur dramatics, concerts, public meetings and banquets. The present tennis and basket ball court will remain intact.

WASHINGTON.

Seattle, Pilgrim.—Four persons united with the church at the communion service the first Sunday of March.

INLAND EMPIRE NOTES.

By Iorwerth.

The meeting of the Congregational Church Extension society of Spokane, held at the Westminster (First) church, was well attended and full of enthusiasm. Addresses were delivered as follows: "The Field," Rev. D. E. Wilson; "The Value of Congregationalism to the City of Spokane," Superintendent Scudder; "Team Work," T.

H. Brewer; "Former Days," Rev. J. T. Percival and Rev. T. W. Watson; "Why Some Laymen Are not Interested in Church Extension," E. C. Oggel; "Why I Am Interested in Church Extension Work," Prof. C. A. Jewell "The Sunday School and Extension Work," Miss Florence Baker; "The More You Export the More You Have," Mrs. J. M. Moore; "Our Possibilities," Rev. W. S. Pritchard; "Munitions of War," Dr. E. L. House. The subjects are so pertinent and significant as to be worthy of publication as samples.

The Corbin Park church, Rev. G. H. Rice, pastor, is located in one of Spokane's attractive suburbs, and is making substantial growth. The new $10,000 building was dedicated the first Sunday of this month with all bills provided for except some furnishings. Those who participated in the services were Superintendent Scudder, Rev. W. S. Scudder, former pastor, Dr. House, and the pastor, Mr. Rice.

The monthly meeting of the Spokane Ministerial Alliance was held with Plymouth church, Spokane, Rev. Bryant C. Preston, pastor, March 1-3. A thoughtful and scholarly paper was presented by Rev. P. F. Shrock, of Deer Park, on "The Trinity and Interpretation." It was rational, illuminating and reverent. The discussion which followed was especially interesting and profitable. It being Ladies' day, a goodly number of ministers' wives were present. The ladies of Plymouth church served a bountiful dinner. During the session the news came that Rev. W. J. Hindley had been elected mayor of the city.

Mr. Hindley is a man of great ability and extraordinary gifts as a speaker. He is also an independent thinker, and his sympathies are with the masses, having been an extensive student of social questions.

Rev. B. C. Preston, the pastor of Plymouth church, Spokane, announces in a neat folder: "Special Lessons for the Lenten Seasons," being a series of devotional sermons and meditations. The themes are as follows: "The Divine Knowledge and Divine Love"; "An Heroic Heritic"; "The Curse of Christ"; "The Dying Thief"; "Jesus, King in Every Realm." Evening themes: "The Joy of the Cross," "The Duty of Watchfulness," "The Crown of Thorns."

The Rev. Jonathan Edwards of Sprague is preaching a series of sermons on "The Need of a Religious Awakening." Arrangements have been made for him to be assisted by Evangelist Reid, and Revs. Shrock and Keene, during the next two weeks.

The meeting of the Eastern Washington and Northern Idaho Association will be at Kellogg, Idaho, Rev. T. F. May, pastor of the church, April 18-19.

At the regular monthly meeting of the Congregational Ministerial Alliance of Spokane and vicinity held in Plymouth church, Tuesday, March 14th, the following resolution was unanimously adopted:

WHEREAS, William J. Hindley, an honored and beloved member of the Congregational Ministerial Alliance of Spokane and vicinity, has been honored by the citizenship of Spokane by being elected a member of the commission into whose hands has been placed the government of the city; and

WHEREAS, Mr. Hindley has been further honored by his fellow commissioners by being elected to the office of mayor; therefore be it

RESOLVED, That this alliance extend to Brother Hindley its heartiest congratulations; and be it further

RESOLVED, That this alliance pledge to Mayor Hindley and his colleagues its stanchest support to all their efforts that mean for a clean and progressive city government.

P. F. SCHROCK,
W. S. PRITCHARD,
G. H. RICE,
Committee.

SANTA CLARA ASSOCIATION.

The next meeting will be at Soquel on the 4th and 5th of April, beginning at 2:30 Tuesday afternoon, April 4.

That afternoon the Rev. Roy Campbell of Palo Alto will speak on "Lessons from a Men's Bible Class." The Rev. R. B. Cherington on "Quickening the Higher Life in Public Affairs."

In the evening the Rev. Mr. Kirtland of Redwood will give the associational sermon and Rev. W. C. Merrill of Saratoga will speak on "Jesus Christ in Personal Life."

Wednesday morning the Rev. Geo. Pebbles of Pacific Grove will consider "What Shall We Preach?" The Rev. J. B. Orr of Santa Cruz "Sane Evangelism," and the Rev. C. R. Fisher "Progressive Sunday School Methods."

There will be addresses on "The Apportionment Plan" by Secretaries Tenney and Wikoff. First, "How to Work It." Second, "Is It a Success?"

Following "Woman's Hour" in the afternoon will come an address by the new moderator, Rev. C. E. Oakley of San Mateo and one on "Brotherhood" by J. Fred Smith.

Wednesday evening Secretary Fisher, of the Sunday School society will speak on "Religious Education Movement in Our Sunday Schools." Superintendent Rathbone will give a stereopticon lecture on "The Stranger Within Our Gates," and Secretary Hinman will speak on the American Missionary Association work.

LITERATURE ON HOME MISSION TOPICS.

All C. E. societies desiring literature on home missionary topics can obtain it free of charge by applying to

MRS. J. H. O'BRIEN,
Secretary of Literature of W. H. M. U.
1416 Arch St., Berkeley, Calif.

MINISTERS' MEETING.

On account of the lecture by Theodore Roosevelt no meeting of the Congregational ministers of San Francisco and vicinity will be held next Monday.

REPORT OF THE QUARTERLY MEETING OF THE WOMAN'S HOME MISSIONARY UNION.

The quarterly meeting of the Woman's Home Missionary Union was held in the Alameda Congregational church on Thursday, March 16. The president, Mrs. Perkins, presided, and the meeting was opened with singing, Bible reading and prayer.

The minutes of the last meeting were read and approved. In Mrs. Dodge's absence, Mrs. Lucas gave the corresponding secretary's report. Mrs. O'Brien, secretary of literature, reported that she had sent out more literature in the past year than ever before, but wished for still greater demands. Mrs. Botsford reported for the Japanese Women's Home. The Rev. Mr. Okubo and his wife have taken charge of the home, and the change is surely for the better. The receipts for the year are $306.40, and a balance of $92.10 is on hand.

Mrs. George W. Hinman, our traveling secretary, said

in her report that it was her aim to have a mission study class in every auxiliary and an auxiliary in every church where there were twenty women members or over. Mrs. Piper, for the Cradle Roll, reported an increase in membership, and showed the different kinds of membership cards. The treasurer's report was read by the treasurer, Mrs. Lucas.

An informal talk on Hull House, which she had recently visited, was given by Mrs. Jewett. She said it was a low, brick building, located in the foreign quarter of Chicago. Miss Addams, from the time she was a delicate child, was oppressed by the condition of poor foreign women, and her inspiration to help them through industrial work had come when watching a woman weaving thread from a spindle as she sat on a door step. The work is varied, and includes lectures for girls and boys, and club rooms for boys.

Reports from the auxiliaries of the Bay Association were given, some by letter and some verbal by delegates who were present.

All were then invited to lunch prepared by the ladies of the church.

The afternoon session was opened by singing, and a prayer by Rev. Mr. Mears, after which Mrs. Nash read several interesting letters containing reports from auxiliaries of the Bay Association.

Baby Walz, who was introduced as the youngest member but one of the Cradle Roll, was greated with applause. Mrs. Mears gave a cordial welcome to the Union for her church and herself.

Mrs. George W. Hinman spoke on the "Apportionment Plan," and said it was not a tax, but a recommendation of what the churches should give. The relation of the women's societies to the apportionment plan was sometimes misunderstood, some thinking that as it was adopted by the whole church, the women's societies became secondary; but it was not so intended. Women must do women's work.

The subject that followed was given under the heading of "The Building of the House," and was an exposition of the branches and varied work of the Woman's Home Missionary Union. Miss Harriet Merriam spoke of the foundation, the Congregational Sunday School and Publishing Society. Mrs. Nash spoke of the Congregational Home Missionary Society, the home missionary work proper, calling it "the light to be sent and seen of many." Mrs. Cooke spoke on the Congregational Church Building Society, saying that services were ofen held in unheard of places, unoccupied stores, even over saloons, because of the lack of a suitable church building.

Mrs. Jones spoke of the Congregational Educational Society. She said there were those ready to take up Christian work who were waiting for the educational opportunity, and she mentioned names of men now famous who had received educational help in this way. Miss S. F. Hinman, in speaking for the American Missionary Association, gave a glimpse into the homes of Chinese, negroes and mountain whites.

A solo was sung during the offering.

Miss Pearson gave an interesting account of her work among the immigrants and others detained at Angel island, work resembling that done at Ellis island, N. Y. Every effort is made to gain the confidence of both men and women while they are detained there, and help them in the way they need most. A Bible is given to each one when they leave, and as far as possible some one at their destination is notified so that they may be met and protected from evil associates. Help for fallen women is a part of this work.

Because of the lateness of the hour, the last topic of the "Building of the House," "The Congregational Ministerial Relief," was omitted.

The session closed with the singing of a hymn, and the benediction by the Rev. W. H. Cross.

MARY A. BELL, Rec. Sec.

REPORT OF THE SEMI-ANNUAL MEETING OF THE W. B. M. P.

The meeting was held Wednesday, the 15th of March, in Pilgrim Congregational Church, Oakland. Called to order by the President at 10:30.

Devotional meeting followed, led by Mrs. N. R. Collins.

At its close, the President presented the name of Miss Grace Fisher as the third member of the nominating committee. Unanimously carried.

Mrs. Jewett was then called upon and reported on the new building for the Doshishi. She urged the necessity of immediately going to work to raise (on the part of Northern California) the remaining $4,000 to complete the $20,000 essential for the new hall.

Mrs. Wilcox reported as Home Secretary on the missionaries in this country. Mr. James C. Perkins, on account of ill health, cannot return at present to India, and has taken a church temporarily in Maine.

Miss Louise Wilson of Micronesia, although improved somewhat in health, is still unable to think of returning to the Islands. The Board has granted her furlough salary for another year.

Miss Allen hopes to return to Brousa within a year. Miss Jones of Pao-ting-fu is still in Southern California, where she was called by the illness of her mother.

Mrs. Piper reported an enecouraging condition of affairs in the Cradle Roll. We are fortunate to have such an enthusiastic worker in this most important department.

Mrs. Jewett moved that a little child, who was present, Evelyn Bade, daughter of Prof. Bade, be made a member of the Cradle Roll. It was carried unanimously.

Mrs. Castor, Secretary of Literature, reported that she had disposed of 416 Prayer Calendars and had sold $9.30 worth of leaflets during the last six months. Through the generosity of one of our Southern California visitors 2,000 copies of "Message to the World in Christian Lands" has been distributed.

A report was then made by Mrs. Kirkwood on candidates for Mission fields. She is corresponding with several persons and she thinks soon she will be able to make a definite report, recommending a lady for Kyoto, and also for the Foo-Chow kindergarten.

Mrs. Alvarez, the Secretary on Missionary Boxes, having just accepted the position, has done nothing yet, but she hopes to report something accomplished by the time of another report. She made a good suggestion. In this day of "showers" she would suggest one to secure articles for the boxes.

Mrs. Wagner followed with her report as Foreign Secretary. She reported first from the Islands of the Sea, then India, Turkey, Japan and China, using the same order in which Mrs. Farnam used to report the missionary fields.

She gave a most interesting and exhaustive report.

Following this report, Mrs. Tenney offered prayer for our missionaries.

The last report of the morning was that of the Treasurer, Miss Mary C. McClees. She reported about half of the money for the year's work in hand.

Then followed the intermission when lunch was served by the entertaining church.

At 1:30 the afternoon session opened with a devotional meeting, led by Mrs. Elsie Lee Turner.

Mrs. Miles then presented the Apportionment Plan, as it related to the W. B. M. P. in a very clear, concise and forceful manner.

A leaflet explaining the Apportionment Plan was distributed, which was in part as follows:

What It Purposes to Do.

To raise $2,000,000 now for Congregational work.

To distribute the raising and spending of this sum so that the whole church shall be behind the whole work.

To educate us in the history and policy of our church.

To educate us in habits of thoughtful giving.

To make closer union between our Board and the local church.

To make a closer union between our Board and the state apportionment committees.

To make a closer union between the men's work and the women's work.

Our Part.

To make our gifts to missions an interest, not an impulse.

To raise at least $13,000 of the $300,000 apportioned to the three Woman's Boards of Missions this year.

To guard the interests of the Woman's work on this coast and to increase its efficiency.

After the offering was received, Mrs. Grace H. Matheweon, a niece of Mrs. S. M. Farnam sang, "The Lost Chord."

Mr. J. E. Hatch of Rodesia, Africa, was then introduced. His sainted wife, Miss Julia Winter, was one of our own beloved missionaries. After her marriage, she worked under the Methodist Board. He greatly interested us in his work, as he told of many interesting incidents among his own people. The impression he made will not soon be forgotten.

After the singing of a hymn, Mrs. Chauncy Goodrich, of the Presbyterian Board, was introduced. Thirty-four years ago she sailed from San Francisco under the A. B. C. F. M. to go to North China. That has been her home ever since. For five years they have been under the Presbyterian Board. Her allusion to the siege of Pekin was very interesting. She also spoke of her return to Honolulu at that time without clothes, except those on their backs, and without shoes (except Chinese ones) and the kindness of friends in the Islands, who supplied their needs. How sad she was when she reached San Francisco, on account of the conditions in China.

But now, ten years later, how different! How happy she is! How the conditions have changed in China. Still there is great need of the spirit of Christianity, which is the spirit of sacrifice. It is needed in China. It is needed in America. With a vote of thanks to the entertaining church and the singing of a hymn the meeting adjourned.

"Good-night, you precious lamb," said the fond mother to her little boy. "Mother," said he, "if you must call me something, wouldn't you just as soon call me a billy goat?"

The Home.

"Whate'er be mine, may it be mine to share
With other folks the pleasure that it brings—
Gold, happiness, or jewels passing rare,
Be what it may that Fortune's bounty flings.

"If it be kindliness of heart, good will,
A hopefulness of spirit, may there be
A goodly crowd about to take their fill
Of these possessions that have come to me."

THE SMOOTHERS OF THE WAY.

"She always made things easier" was the tribute given a little while ago to a quiet woman not much known outside the four walls of her household and in a charity or two, but left an aching void behind her when she passed on into larger life. No one who knew her could help recognizing the simple completeness of the statement. From her husband to her housemaid, every one in the family felt his or her daily way smoothed and straightened by her tact and system and gentleness. She was a living example of George Eliot's saying: "What do we live for if it is not to make life less difficult for one another?"

To some girls and women perhaps this seems a small end to live for. Yet that it is so often approached makes the hope and the happiness of home. Life is increasingly difficult, increasingly complex in many communities today. The husband, the children, the friends of the woman who "makes things easier" more and more rise up and call her blessed. Her work is worth living for, because it continually makes every life within its influence seem better worth living. And when she is gone—how rugged the way, how heavy the burden without her gentle ministry! We hear a great deal nowaday about the "superfluous" woman. Some branches of woman's work may be overcrowded; but never, never, surely the high vocation of the smoother of the way.—Harper's Bazar.

GIVE AND TAKE.

Life is a matter of give and take. Some of us overweight the balance with "take." This disturbs the nice adjustment, for it was the Divine plan that "live" should be synonymous with "give." Therefore, undergiving means underliving, underfeeling, underjoying. She who takes and does not give grows selfish, greedy, empty-hearted. Her attitude is that of the open hand, not the open soul. The outflow from the generous spirit is perpetually making room for the inflow, and so it comes about that she who gives most, most receives. The housemother knows this. She is the greatest giver in the world—and the richest receiver.

THE RADIANCIES OF CHEERFULNESS.

I want to be cheerful and to radiate cheerfulness at all times, under all circumstances, in all conditions and places. I want to do this because I want to do it. Not because it is my duty, or because I will makesomeone else unhappy if I do not, but merely and simply because there is a great joy in the fact of cheerfulness itself.

I have a friend into whose presence I never come without feeling the radiant cheerfulness of his nature. His face lights up with a beautiful smile, his hand is in-

mediately stretched out and my hand grasped with a cordial clasp; kind words come to his lips with a sincerity that one can never question, and in the most unaffected, genuine and simple manner he radiates the cheerfulness and gladness of his own soul.

Did you never meet with such people who were always bright and sunny, who always gave forth a cheery word, always radiated optimism? Everything they say or do makes you feel with Browning:

"God's in His heaven;
All's right with the world."

And all this is done without any flattery or conscious effort on their part to make you feel good. Some of the severest rebukes I have ever received were from this man of whom I have spoken, and yet they were given in such a sweet, gentle manner and with such perfect sincerity that not only was there no irritation aroused, but a sense of gratitude implanted that I had such a real, sincere friend.

I do not wonder that men demand cheerfulness in others. It seems somewhat heartless to put up a notice in your office, as I have seen in many offices, "I have troubles enough of my own. Tell yours to the janitor," or as another version has it, "Don't tell your troubles to me, I have enough of my own," yet it speaks of a fact that is all too universal, namely, that each person does have his own large share of burdens which sometimes seem as if they would swamp him.

As Dr. Gulick once wrote: "There is probably no one person in the world but has tragedy enough and pain enough straight along to warrant, yes, absolutely to warrant—pretty complete discouragement. And I imagine that there is no person who is so perfectly adjusted by nature, so entirely balanced in health, that there are not times when it is necessary to hold himself by deliberate will power—to forget how he has been hurt, to turn aside from some ugly thing in a friend's character, to turn aside from the bad in his own character, for every one of us has that which is bad in his character. Our characters are ugly enough in part so that, if we were to dwell constantly on that part, the prospect would seem pretty disheartening and justifably so."

All this has to be remembered in our association with men and women. And when we remember, why should we not wish instead of adding to their burdens, to lighten or help remove them?

That cheerfulness is possible in this world of woe and trial, there can be no question, because every now and again, each of us has met with some person who radiated this quality at all times. And we know that in our own experience, when we have willed to be cheerful and to radiate cheerfulness to others, we have accomplished far more in that line than we otherwise should have done.—George Wharton James in Physical Culture.

CHILDREN AND TEMPTATION.

Removing temptation from children sometimes only weakens them. It would seem the better way to help them to be strong to resist. One mother who found that her little son had been taking pennies from her drawer to buy candy, instead of yielding to a natural impulse to lock the drawers, concluded instead to leave her small change just where she always kept it. Then she explained to her boy the temptation to steal and to sin, and that he never could be a good man unless he were a strong boy. She told him that the money would lie just where it always lay, put him on his honor and awaited developments. He never touched a penny from that day.

Our Young People

JEAN'S ALGEBRA.

Jean unstrapped her books and took pad and pencil from the closet.

"I'd like to be polite, Mr. Marshall," she said laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite until my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies seldom have much taste for algebra."

"Like it!" Jean repeated vehemently; "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse I'l never get it done. And I may be stupid—I am stupid in it—but it sha'n't conquer my morals, anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you"ll like it better after awhile."

"Never!" Jean returned, emphatically.

A month later three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corinne's music? Barbara's art? They had been studied only for accomplishments—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with the wonderful offer of a well-paid position for Jean.

"Jean!" Corinne cried; "why, she's the youngest!"

"And never studied typewriting in her life!" Barbara chimed in.

"For Miss Jean," Mrs. Randall read. "A young lady who always tackles her hard things first in her determination that they shall not 'conquer her morals,' is the kind of young lady that we need fifty-two weeks in the year."—Pittsburg Observer.

MULE DEER AS PETS.

In the pine forests of the mountains of the Pacific coast are found the "mule deer" They are given this name because of their unusually long ears. In other respects they are much like the common American deer, except that they are larger, the full-grown bucks being almost as large as elk stags. The young mule deer are remarkably beautiful, the most beautiful, no doubt, of all the wild animals found in the American wilds. Like other fawns, they are buff-brown in color, the under part of the body and the legs being almost yellow, with dark-brown spots over the body; or, if the color of the body is dark, these spots are light.

In recent years many of the mule deer have remained within the confines of the National Park, and learned that they are safe from the dogs and guns of hunters. In fact, many of them have become quite tame—so tame that the fawns, which are less timid than the does or bucks, allow themselves to be caught.

It is not an uncommon sight to see one or more tame mule deer in the camps of the forest rangers. The fawns are caught in the woods with but little difficulty. In several instances the young deer approached the rangers and ate bits of grass from their hands. The deer become accustomed to the men of the forest service, as they pass frequently to and fro on the patrol of the woods. The young deer thus caught are brught into camp in the arms of the rangers and fed condensed milk much like a young

baby would be fed. The fawns become much attached to the rangers, and remain close to camp even when allowed their liberty.

The pet deer make life more pleasant for the rangers, whose duties keep them in the forest wilds several months at a time, without once having an opportunity to visit the "outside world." After the day's long tramp on the trail, the woods guardsmen find genuine happiness in caring for the spotted pets, and in teaching them a few simple tricks. When the season of forest watching is over, and camp broken, the pet deer form an important part of the pack, to find comfortable homes in private or public parks. Though they grow rapidly, and soon lose their becoming spots, they never lose their grace and charm. The longer they remain pets the closer they become attached to their keepers. When full grown, the mule deer, both bucks and does, have long necks, small heads, which they carry proudly and always hold high, large and long ears, and large full eyes.

The ease with which the mule deer, naturally one of the most timid of the wild things of the American forests, can be tamed, and the happiness it manifests in becoming a close companion and friend of man, clearly proves that a genuine tie of love exists between man and the lower animals. The deer and other wild things of the woods, as well as the birds of the fields and meadows, are afraid of man because they fear him. It was the great naturalist, Darwin, who once declared that "the closer we put ourselves to his creatures, the closer we draw to God."

A FEW INSECT MUSICIANS.

Surely you have heard them—a band of insect musicians. It is a treat. Who are they? Why, the crickets and their cousins, the grasshoppers, locusts and katydids. They all carry fine musical instrments with them wherever they go. So a concert or serenade can be given at a moment's notice, and I fancy they never make the excuse: "I can't; I'm out of practice."

I have been kept awake many a night by the little glossy brown or black house cricket, which, well hidden behind some article of furniture, insisted on treating me to a musical program.

"I wonder if he makes it with his mouth?" I have asked; and I decided to really find out, and was surprised to know where all the noise came from. You know a cricket is not slender like a grasshopper, but is short and thick, and looks as if he were carrying a little bundle of something under his wings all the time.

Well,near where his left wing cover joins his body he has three veins on his wing. The largest is rough like a file, and this is his "bow" for his violin. He (I say "he" because Mrs. Cricket cannot make music) draws this rough vein across the right wing cover, which trembles and quivers and gives out sound—his music, in other words.

The field cricket sings all day, while the house cricket (my friend) takes the night for his concerts.

In Spain crickets are so popular that they have little cages for them, as we do for our canaries; bu tthey have only one cricket in a cage, as they will fight if put together.

"The Murmurer," as Mr. Grasshopper is called—and I don't see why, as his songs to Mrs. Grasshopper are so loud and shrill—makes his music by rubbing his wings together. He has a little piece of skin like a tight drumhead set in each wing, and as he moves his wings these tiny drums vibrate—thus his music.

Mrs. Grasshopper doesn't have a drum in her wings, but listens to her lord's music with her ears, which are on her fore legs. Isn't that queer? Think of having one's ears in such an inconvenient place as near a knee, or, as the locusts have, on each side of the abdomen. At least they have a sound plate there, which is supposed to be an ear, on each side.

Mr. Grasshopper sits perfectly still while making his music, looking very grave and quite correct in his long-ta led dress-suit coat, which he always wears.

Mr. Locust, however, stands on his fore legs to sing, and is really a ludicrous sight as he lifts his hind legs and draws one by one and then both together across his wings. The inner side of his hind legs has rough, filelike edges, and the wings thick veins, like cords; and the file of his legs on the cords of the wings produces the sound. He is a finished musician, too; for he can make two tones, and, as one or two legs are used, make the music loud or soft.

The beautiful light-green katydid sings only at inght; and his song, "Katy did, Katy did; Katy broke the teapot lid; Katy didn't," and all the different versions of it, is one of my earliest recollections.—Mrs. Helen B. Bell, in Baptist Boys and Girls.

STARS.

The golden glow is paling
  Between the cloudy bars;
I'm watching in the twilight
  To see the little stars.
I wish that they would sing tonight
  Their song of long ago;
If we were only nearer them,
  What might we hear and know!

Are they the eyes of angels,
  That always wake to keep
A loving watch above us,
  While we are fast asleep?
Or are they lamps that God has lit
  From his own glorious light,
To guide the little children's souls
  Whom he will call tonight?

We hardly see them twinkle
  In any summer's night,
But in the winter evenings
  They sparkle clear and bright.
Is this to tell the little ones
  So hungry, cold and sad,
That there's a shining home for them
  Where all is warm and glad?

More beautiful and glorious,
  And never cold and far
Is he who always loves them—
  The "Bright and Morning Star."
I wish those little children knew
  That holy, happy Light!
Lord Jesus, shine on them, I pray,
  And make them glad tonight.

—Frances Ridley Havergal.

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THE BOY THAT HUNGERED FOR KNOWLEDGE.

In his eagerness to acquire knowledge, young Lincoln had borrowed of Mr. Crawford, a neighboring farmer, a copy of Weems' Life of Washington—the only one known to be in existence in that section of the country. Before he had finished reading the book, it had been left, by a not unnatural oversight, in a window. Meantime, a rain storm came on, and the book was so thoroughly wet as to make it nearly worthless. This mishap caused him much pain; but he went, in all honesty, to Mr. Crawford with the ruined book, explained the calamity that had happened through his neglect, and offered, not having sufficient money, to "work out" the value of the book.

"Well, Abe," said Mr. Crawford, after due deliberation, "as it's you, I won't be hard on you. Just come over and pull fodder for me for two days, and we will call our accounts even."

The offer was readily accepted, and the engagement literally fulfilled. As a boy, no less than since, Abraham Lincoln had an honorable conscientiousness, integrity, industry, and an ardent love of knowledge.—From "Anecdotes of Abraham Lincoln and Lincoln's Stories."

TRAINING MY BOYS.

"Neither of the other boys had such fights with their tempers as was waged by the youngest," says Jane Calhoun in Harper's Bazar. "At first I had punished him severely when he gave way to fits of rage, but I soon learned that this did no good. Unlike Richard, who was heartbroken at the stroke of a whip, because of the pain it gave him to be thus punished by one whom he adored as he did his mother, Jimmy hardened under physical chastisement. After I was persuaded of this, I changed my tactics completely. In his calm moments I talked with him of his fault, pointing out to him what terrible results it might lead, encouraged him to fight his temper as he would a present and active enemy. When one of his fits of rage came upon him, I quietly went out of the room, shut the door, and left him to battle it out himself. All improvements I commended warmly, and after a failure I tried to build him up for success next time. By the time he was ten years old his passionate outbreaks were practically things of the past, but they had taught him that his temper was something to be constantly watched and guarded, and that he could allow it no liberties."—The Interior.

WOMAN MAYORS.

Oldham, England, has just elected a woman mayor, the third English town to depart thus from tradition. Her installation was held in the large town hall, though a small room has previously served on such occasions. When she entered, the vast throng present sprang to their feet and cheered and clapped interminably. Mrs. Lees, the new mayor, made a speech, and the hall "echoed with delighted laughter," for she is very keen and witty. "She seemed," said the reporter, "like the mother of a great family before whom her children rise up and call her blessed." She is described as "a tall, dignified woman, with a calm, beautiful, humorous face, crowned with white hair." A score or more of small towns in Kansas have woman mayors, several of whom have been re-elected term after term.

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